



# The Cainarao

The People's independent journal

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## Our Manifesto

I.

We are a collective of artists who have come to a realization that the world as it is has not only failed us but is also actively antagonistic towards Art as a form of individual expression and oppressive towards the Soul as the sum total of human experiences. We have come to a consensus that this toxic state of affairs is not the product of an individual, nor even a group of individuals, but a byproduct of how our society is organized. There are three main things which we consider to be the cause:

### 1. The Tyranny of the State in Society

With their monopoly on violence by means of the Military and the Police, our so called "Representatives" and Politicians are able to prop up their own agendas and maintain the power structures that benefit them. By this same method, they are able to take parts of the natural world and claim it as the property of the State, and interfere in the personal and public lives of the people it claims as it's own. What was once the right of the community to decide for itself what is best for themselves, is now forced upon them by

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## WHAT WE WANT The Bakunawa Cainarao Ten-Point Plan

1. We want freedom, that is, the power to determine our destiny
2. We want to be able to become self-sufficient and build communities built around resilience and sustainability.
3. We want to end the Three Tyrannies we have described in our Manifesto.
4. We want our own land to tend, our own factories and workshops to build the necessities of modern living.

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## The Bakunawa Legend, retold.

This is a modern retelling of the Bakunawa myth, one where the name for this periodical and the organization we propose to build, The Bakunawa Cainarao Society. This has little to do with any historically-accurate accounts of the Bakunawa legend, and serves to be an allegory for the current state of the world.

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In the beginning, there was nothing, and chaos boiled over the face of the deep. From this chaos, currents and whirlings rose. Those that clashed and compete, died as

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# The Bakunawa Legend, retold.

(cont'd)

soon as they were born. On the other hand, those that came together formed greater, more complex things. Among them, was the Bakunawa, the great serpent of chaos, and the Gods.

The Gods and The Bakunawa lived in peace at first. The Gods would create great islands and the seas in the midst of the churning, boiling chaos. Bakunawa would simply swim the currents of Chaos and watch as the Gods try, and fail, to create a world upon a shifting foundation. The Gods, weary in their futile attempts, saw the Bakunawa and said:

"The Bakunawa's power is vast, and so is its body. It must be the best foundation to build our world."

And they enticed the Bakunawa with offerings of fish and bananas, which the Bakunawa graciously accepted. They promised it food and warmth if The Bakunawa would let them build upon its back. Sounding like a good idea at the time, The Bakunawa agreed.

With such a vast and solid foundation, the Gods were able to form the seas, the sky, the horns and bumps on the Bakunawa's back becoming great islands. Their promise of warmth was fulfilled by the Gods creating a lamp out of a hot coal, which we now see as the sun. Earthly life, derived from its blood and bones.

Over time, however, The Bakunawa grew weary of the weight on its back, being

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## WHAT WE WANT

(cont'd)

5. We want education that exposes the truth about our world, our role in society and our place in the march of history

6. We want all workers to be given the right to bear arms, in defense of self, their loved ones and their freedoms, as well as the training of their proper and safe use.

7. We want an immediate end to the abuses of the Police and the Armed forces against the urban and rural poor, their defenders, educators, organizers and their families.

8. We want all human beings, when put to trial, be tried in a court by a jury of their peer group or people belonging to their own communities.

9. We want to completely decouple Art, in all of its various expressions, from the fickle and tyrannical will of the Market, and help support artists developing their talents.

10. We want land, bread, housing, education, clothing, justice, freedom and peace for all.

[See: "WHY WE WANT THEM" on Page 8 for more information. >](#)

# Our Manifesto

(cont'd)

"elected officials" chosen from the existing ruling elite. Those that don't conform to the State are branded outlaws and are often violently oppressed, leading to unnecessary bloodshed. Not to mention the power struggles that States love to take part in, especially in partnership with -

## 2. The Tyranny of Private Property and Capitalism on the Physical World

Private Property, protected from "theft" by the violence of the State, keeps the means of production of society's needs in the hands of a handful of people, who benefit from the labor of the many. The products of this labor is then sold for a greater price than it cost to produce it. This means that in order to gain profits, it needs to pay the workers less than the value they created. And because the success of businesses of any scale is determined by profits, it must continue extracting, producing and distributing their products or services to their markets regardless of the actual need for them. This leads to the continued pillaging of nature that causes the horrors of climate change that we have only just begun to see the effects of. Another consequence of this quest for the most profit is the elevation of competition from being a consequence of conflict to a virtue. They misinterpret Darwin in that this will always lead to better products and ways of producing them, as if profit is related to quality at all. Competition as virtue, as well as the workers not owning the means to earn a living, results in a very visceral feeling of alienation from others, one's work and their own potential as a person.

**... to gain profits, it needs to pay the workers less than the value they created.**

## 3. The Tyranny of the Spectacle upon the Mind and The Mental World

Put simply, the Spectacle is the sum total of all social relation mediated by images. All that was once lived directly, is now consumed by spectators, keeping the downtrodden and oppressed complacent while under the thumb of the Capitalist and the watchful eye of the State. It comes with pre-packaged identities that serve to only further legitimize the existence of the ruling class and divide the people along racial, gender, and religious lines, as well as according to the media they consume. This results in the masses competing against each other as opposed to uniting under a single cause to overthrow the existing order. This is not a condemnation of all art created under Late Capitalism, as there are truly moving and beautiful works that get produced IN SPITE OF, as opposed to because of, Capital. More often than not, works that do not benefit the existing system, ones that do not turn a profit are shamed and labeled as not worthwhile endeavors. We are instead

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# Our Manifesto

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fed with images of celebrity and fantasy to ape the sense of fulfillment and happiness that stems from a life fully lived.

**There is  
nothing  
broken about  
the system.  
It works as  
intended**

Against these systemic tyrannies we, at a personal level, do our best confront their manifestations and educate the people around us. At a larger scale, we push efforts towards raising awareness towards social, economic and ecological issues and link them with the corrupt systems that cause them, delegitimizing these systems and power structures in the eyes of the People. At the same time, we also seek to organize those who realize they share our views and/or goals into communities and support structures that provide an alternative to the coercive institutions put forth by The State and Capital. Our

end goal is to form a social movement large enough, with enough resources and bargaining power to overthrow the existing order. That is, to abolish the State, redistribute private property and finally live life under our own terms. If overthrowing the status quo involves the force of arms, then so be it.

II.

"Gradual Reform is the only way changes in the real world could ever happen, so stop your fantasizing!" And other responses in that vein have all been lobbed at our position before. We maintain that reform cannot possibly benefit the vast majority of people as it gives the ruling powers enough time to

adapt, and that line of thinking even assumes there is something wrong with the system, or that it doesn't work as intended. There is nothing broken about the system. It works as intended. It works to siphon power from the masses into the hands of the very few. You can't fix what isn't broken. Even the best the system can offer cannot stem the rising tide of ecological destruction and the sense of loneliness it causes. We must destroy the system of oppression that the ones in power have built, or die a horrible death in misery.

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In its place, we will build society from the ground up, based on the values of Freedom,

Equity and Solidarity. Freedom, or having the ability to choose between options one has determined for themselves, and having the resources to act upon them. Equity meaning having the means one needs to live life on their own terms, contribute according to their skills and talents, as well as the option to expand on these as necessary; "To each according to their need, from each according to their ability." Solidarity, understanding each other's limitations and uniting to get past them with each other's help. A unity based on mutual needs and goals.

**Too much blood  
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us.**

Too long has the specter of race, nationality and creed kept us from seeing each other as fellow human beings. Too much blood has been shed for these things which hold no meaning in the wider world we live in apart from the labels they assign to us. The fact that people put so much stock into these ideas and identities is evidence that they struggle with finding a sense of belonging, utterly lost in their everyday lives. This state of affairs might not have started as an intentional plot, but its potential to manipulate those looking for meaning in their lives was not lost upon the powers that be. The system works as intended. And we must destroy it.

III.

As mentioned above, much work needs to be done building alternatives to the existing order even if it hasn't been overthrown. Creative collectives, worker-owned enterprises, Food Not Bombs and many others all working together to bring about the change we wish to see in the world. The work will only become greater after the collapse of the system, with everything from housing and energy, to even defense, becoming a collective endeavor of free individuals. In Bookchin's oeuvre, we've come to see a vision of the future that most agrees with our values. A horizontal confederation of thousands of geographic communities, supported by a chamber of industry composed of a league of worker-owned and operated cooperatives.

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Each community or municipality would be governed by a public assembly composed of its inhabitants, which then plan out things the community needs, from food and housing, all the way up to things like continuing education and the distribution of entertainment media. Worker-owned factories and workshops in the locale will take care of the demands of their own community where it can and distribute the surplus to nearby municipalities, while the products and resources that

# Our Manifesto

(cont'd)

the community or its collectively-owned institutions would then be requested from others in the confederation. The public assembly of each municipality will appoint or elect executives who will oversee each major project that the community may have in mind. It is vital that these representatives are accountable to the local community and is easily recallable by the same community that elevated them in cases where they deviate from the mandates that are given to them.

A municipality can, for example, appoint a head agriculturist who is tasked with maximizing the produce of their collective farms and ensures that it is achieved with regenerative farming practices. If for example this head agriculturist is caught using deep-cutting plows that destroy the natural ecology of the soil, or pesticides that harm local

pollen-bearing insects, then the municipality's public assembly can easily remove them and install another. The same goes for any other industry, public service, and most importantly, in selecting representatives for the Confederate Assembly.

**It is vital that these representatives are accountable to the ... same community that elevated them.**

It is unavoidable that there will be products and services that some municipalities will not be able to provide

for itself, and some modes of operation that is just better with a centralized distribution model. In cases like these, as well as in multi-municipality-spanning projects like roads, the management, procurement and expertise needed is discussed and decided upon within the Confederate Assembly. The Confederate Assembly is one composed of representatives of all the municipalities and the Chamber of Industry. Each representative by each municipality's public assembly, and given mandates and demands that they are to bring to the Confederate Assembly to have them met. The logistics and production needs are distributed to the representatives of the relevant members of the Chamber of Industry, who then pass them on to their originating Unions and Co-ops.

For example, Northbay Boulevard South, a municipality of some magnitude, mainly relies on its fishing and fish-processing industries, but with little in the way of manufacturing of the furniture it needs to furnish the new school it built, adds this to the mandates it gives its Confederate Assembly representative. At the Assembly, it is found that there is a surplus of school chairs at Bagong Barrio, a town known for furniture and carpentry. If both municipalites agree to exchange or even just give away the chairs, then arrangements are made to send the furniture to Northbay Boulevard South. If such a

surplus didn't exist, or if the costs of delivery outweigh the demand for them, then the demand would instead be distributed as production orders to the woodworking factories under the Chamber of Commerce in addition to fulfilling local demand.

We can continue talking about the specifics of how this sort of economy would work, but we feel as if this needs to be given its own volume to give it its due attention.

IV.

Sometimes it takes loss, disappointment and pain to be woken up to the truth, especially when it involves lies that we tell ourselves. The writer tasked with producing this manifesto certainly needed it before he came to that realization. It is with this knowledge of how the world works, and our vision for the days ahead that we take this stand against oppressive hierarchies in all its forms. It is with seeing how beautiful Life, and its reflection, Art, can be that we choose to fight against those that would seek to turn it into mere feedstock to fuel the ambition of a few rich perverts.

We do not expect this writing to convince anyone away from what they already believe. Although, in saying that, if anyone's mind has been changed, even one, then this work would've been worth it. What we expect it to do though, is to muster the support of those who already share the views and goals we have elaborated in these pages. If you feel as if your life has no meaning, if everyday at work is another day in hell, if you feel as if everyone else is just looking out for themselves, leaving you alone in the dust, then join us. If you feel as if there is no hope left in the world that is slowly being killed by the greed of a handful of psychopaths, join us. If you feel impotent and powerless against an uncaring, faceless, but all-powerful authority, then join us.

The road we'll tread together won't be easy, neither will it be a quick journey. But you won't be alone. We'll topple the temple of money together and build a new world in the rubble.

And hey, if ecological Doomsday hits before we win, we can throw one last party knowing that we've done all that we can and then some. It'll be one hell of a party, and you're invited.

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## The Bakunawa Legend, retold.

(cont'd)

unable to swim very far or move much at all. This made it sad, despite being warm and well-fed. It asked the Gods if it could rest, but was denied.

This angered the Serpent, and it lashed out by devouring six of the seven moons where the Gods used to live in. It was struck with arrows and spears in a great war to subdue the Bakunawa, whose thrashing and shaking caused earthquakes and storms, unleashing all manner of horrors upon the world the Gods built upon its back.

Weakened after losing the war, The Bakunawa is helpless against the abuses the Gods make upon its body. But one day, it will rise up and devour all of the Gods, and remake the world, to allow itself and those that live within it, true freedom.

3. As described in our Manifesto, much of our current ills come from the way our society is arranged, with the strong, the rich and the powerful, taking all of the fruits from the labor of the weak and vulnerable. We demand that the unjustified hierarchies presented by state power, private property and that of the various toxic narratives and prejudices be reformed and or removed entirely, gradually. Otherwise, we will take action to remove it ourselves.

4. For the longest time, our time has been spent tending to the lands or working in the factories and offices of those that not even know we exist, much less care about whether our material, emotional or intellectual needs are met. Time has come for the worker, the artist and the farmer devote their time and skill to building their own dreams, and not be just feedstock for the ambition of a few old investors.

5. The saying goes "History is written by the victors", and we can see that this is largely true in that the official record, both in the history books as well as news as it happens, where the record is either tampered or omitted entirely, where it suits the aims of the ruling

## WHY WE WANT THEM

### The Bakunawa Cainarao Vision Statement

1. Humanity in the present day, at best, have an illusory freedom. However, as described in the Manifesto, great structural forces in our society keep us from determining our individual destinies by limiting our material, social and intellectual conditions to the minimum required to keep the ruling class in power.

2. A combination of hyper-specialized careers, a sedentary lifestyle and a lack of time to develop what our ancestors would call "Basic Skills" that would allow us to survive in the wilds has caused us to become all too dependent on the infrastructure built by mainstream society, the same one that is throwing us head-first into a mass-extinction event in the form of Climate Change, and we must relearn the lessons of the past, along with new ones in order to band together to survive the incoming storm. If we act quickly enough, we might even reverse it.



power. We demand an education that reveals the truth as is, how our society is organized, and how the flaws in the illegitimate hierarchies formed from it result in the massive physical and moral oppression of the weak.

6. As presented in our Manifesto and in the points above, we have demonstrated that the entities of the State and of Private Property are held and maintained with the use of violence, often in the form of firearms. Unhealthy relationships and societal ills such as local warlords and gang violence also take this form. It is only right for the worker, who is in the middle of all this, to be able to take up arms in order to protect those they love, and the freedoms they have gained, are gaining, and will gain in the future. In a perfect world, violence would not exist and neither would firearms, alas we do not, and so we must learn to defend ourselves.

7. Workers, Artists, Farmers and their teachers, organizers and defenders from all walks of life are constantly threatened by the State-controlled police and armed forces under the pretense of "Common Good" or "Public Safety". The saddening truth of how often these murders get televised only to be forgotten days later must speak to how low much we have sunken. The mere labelling of "Rebel" or "Druggie" can get one killed while those that instigate the greatest harm to society, those that collaborate with foreign states and barons of industry to secure their own oppressive regimes back home are kept free. We demand that the attacks upon the vulnerable and those that seek to uplift them to immediately stop, or else we shall hold those responsible accountable to the fury of the people.

8. The Philippines does not have a Jury System. What this means is that the judgement of a person's crimes is

completely up to the Judge presiding over the case, as well as the relative skill of the prosecution and the defense attorneys at their chosen field. What this means is that, there are more opportunities for collusion between one side of the defense and the Judge, which more often than not, results in the release of well-funded criminals the conviction of those who were lead astray, and the complete removal of the possibility of Jury Nullification, which is the expression of the people following their conscience in defiance of whatever law that transgresses this conscience.

9. Under the regime of the Market, artists all over the world must bow down to the whims and fickle biases of its target audience, people of great privilege, sometimes but not always, members of the ruling class. They are forced into this intellectual serfdom if they want to ever get the chance to better their own material conditions in the current capitalist regime. Alienated from their work, each book, painting or dance becomes dull and lifeless. A copy of a copy of a copy, and we fear that the time may come when the truly artistic drive in the human spirit atrophy and wither away in this state of affairs. By decoupling art from profit motives, we wish to rekindle the spirit of the Muse inside each struggling artist and help them gain the tools, training and time they need to answer her call.

10. None of us were given a choice as to what our material conditions will be when we were born, neither did we ask to be born to begin with. Thus, we work in collective effort to improve these conditions on the larger scale to benefit all of our comrades in the daily struggle of life. Here we conclude by saying that we ask for nothing more than the necessities to live a full life, and the means to defend them.

# The Bakunawa Cainarao Society

## An early draft and call for action - A proposal.

It may be obvious, but it needs to be said that something needs to be done in order to steer today's society away from the path of sure destruction, although the actions of a few strong individuals is liable to become the very thing it seeks to destroy. It is because of this dilemma that we need a social movement fostered by many people, not under the control of a few. The following is a very early draft that proposes to start an organization that will equip its members and the general population with the skills and mental training to be able to effect that change, and a structure by which it could operate without being under the control of a single group of people.

At the end of the day, this is all subject to the will of the Assembly, that is, the people interested in joining, and we encourage that they voice any concerns over any part of this document, or that of the previous ones in this periodical.

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The Bakunawa Kaynaraw Society is to be a federation of many independently operating chapters seeking to establish programs, train and organize workers, as well as influence local and national policy with the aim of achieving the Ten-Point Plan described in its Mission Statement.

At a minimum, each chapter must have an officer assigned to the following roles:

**Secretary:** They are to maintain complete and honest record of all chapter meetings, as well as coordinate with the Secretaries

of all the other existing chapters. In addition, they are also to make sure that all of their records, especially those related to sensitive personal and financial information are kept secure.

**Treasurer:** They are to draft proposals and plans for fund-raising projects, and keep complete and honest records about their use and storage. It is recommended that chapters take advantage of modern fintech transparency solutions or otherwise devise other means of ensuring that all chapter resources are for the exclusive use of the chapter and its programs.

**Public Information Officer:** Drafts press releases and other public-facing communications on behalf of the chapter. They are also responsible for keeping tabs on the local community's opinion on their chapter. Best person to head the printing of a locally-circulated 'Zine if the chapter chooses to set one up.

**Procurer:** They are assigned to speaking to various suppliers, vendors, etc in order to purchase equipment, locations and services for the chapter, as well as keep detailed and accurate reports on each expenditure.

Chapters may also employ these as needed:

**Program Coordinator:** These are the individual members assigned to supervise the successful implementation of one of the chapter's various programs. They may also hold a separate role in the chapter such as Secretary, etc, if there are no other members or if elected.

**Meeting Facilitator:** By rotation, each Chapter Meeting is to be facilitated by a member, chosen beforehand. Their role is to make sure that the agenda of the chapter meeting is discussed, as well as any proposals and plans. They are to ensure that a consensus is reached for each decision made by the chapter.

With each chapter being run independent from each other, in order to be recognized by the rest of the federation is to accept the bylaws written here, the Federation Mission Statement as well as the theories presented in the Manifesto.

While there are officers assigned to draft plans for specific and narrow aspects of the chapter's infrastructure, proposals for programs to achieve one or more bullet points in the Mission Statement may be submitted by everyone, either during a formal chapter meeting or outside of it. During the next chapter meeting, proposals are read and the chapter must reach a consensus regarding this decision, supervised by the current Meeting Facilitator, making modifications to the proposal as needed.

A separate article will likely be required to flesh out how this consensus will be reached in the context of the Federation.

All roles described above are all democratically elected, accountable and recallable, thus if any officer or coordinator acts out of line with the bylaws, presents counter-revolutionary behavior such as abusing their power, etc, then they may be immediately removed by vote on the next chapter meeting and replaced that same instant.

It is important that each chapter member is able to directly participate in the

chapter's programs, even officers. At every chapter meeting, each officer, except program coordinators, must answer the question: "Is their role in the chapter (Secretary, etc) taking up all of their time away from participating in programs?" If the answer is a yes from at least two officers, the chapter must begin seriously considering splitting into two.

Chapter divisions are determined by their members' locations. Those closer to one another by home address are better off forming their own chapter. Once the members of each newly formed chapter is determined, an election is then held among their members to fill the four officer roles and program coordinators for each project the new chapters will be taking over.

Funds are then split according to member size. Say a large chapter of 40 members decides to split into two chapters of 20, the funds are divided in a 50/50 split. The Treasurers of each new chapter determine how much these initial funds are.

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This ends the proposal. We look forward to hearing your thoughts and suggestions on the above if your are interested in joining. Thank you so much for your time, comrade.

## Introduction to Consensus Decision Making

Most people will likely know how this feels - You've just come out of a meeting and a vote was made on a controversial topic. You weren't satisfied with the voting results, and wasn't even given time to speak because the

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person presenting the proposal didn't even ask for anyone else's opinion during the discussion to begin with.

We claim to live in a democratic society, but look all around us: Students and employees rarely get a say about how to run the places where they spend the majority of their time in. Elections keep placing the same group of people in power over and over again, to the detriment of minorities and vulnerable groups. If "Democracy" truly meant "Rule of the People", then why does it seem like everyone disregards what the people affected by these decisions have to say, in favor of the ones with money, power and influence, or even that of a "Dictatorship of the Mob"?

There are ways to get around this, and if we are to change society, we need to first change the way we make decisions.

Consensus decision making, that is, a decision making process where all stakeholders fully understand and ALLOW the proposal to go forward, is not a new thing. It has been used by the Haudenosaunee Confederation (more commonly known as the Iroquois Confederation), the Quakers and several other cooperative ventures and communities for hundreds of years. This process allows all that's affected by the decision be heard as well as ensure the commitment of everyone involved.

There are many processes associated with the consensus decision model, ones that deal with existing proposals, building one from scratch and amending them depending on group opinion, but that is not the main topic of this article. What is, though, are the core voting mechanics inherent in almost all of them. Simply

put, it's how these systems say "No", and how that still allows for both the group to move forward and still make sure that the minorities inevitably formed by the voting process is not only heard, but their disagreement an integral part of the actions being taken.

There are four main ways a member of a group can respond when a vote is called:

**Support:** You do not only agree with the proposal, but is also willing to devote time and effort on it.

**Agree:** This is full agreement with the proposal, based on one's own understanding of it and of the situation.

**Stand Aside:** You have certain disagreements with the proposal, or are currently in a situation where you cannot participate in it. You do, however, allow the proposal to pass regardless.

**Concerns:** You are worried about a major part of the proposal, and would like to either ask for clarifications, or request amendments to the proposal.

**Block:** You disagree with the proposal and need either fundamental changes to the proposal, or require an entirely new proposal to get at least a "Stand Aside" from you. If your requests are heard, you might even fully support the resulting proposal. A single block will completely stop the proposal from being approved, regardless of how many people support it.

Seeing from the above, the Block is powerful, and as the cliché'd saying goes: "With great power comes with great responsibility." A group that operates on consensus is based on trust and a unity of goal, and one has to have a good reason to block a proposal if

they want to maintain that trust. Facilitators will need to help find common ground between the majority and the blocking party in order to eventually find consensus.

In the context of the Bakunawa Cainarao Society, this means that the member that chooses to block must be able to cite either how it conflicts with the Federation's Ten-Point Plan, and or how it would harm them personally. For the purposes of program proposals especially, it is better to already have a proposal drafted out in simple, concise language that everyone can grasp without much issue, and discuss it in the context of a chapter meeting. That way, there is already a Facilitator chosen beforehand.

Practical examples and processes laid out are the topics of future articles, but for further reading, one can refer to [seedsforchange.org.uk](http://seedsforchange.org.uk) for more resources on the topic.

The world as it is is based on decisions individuals and groups of individuals make, and to change it, we need to change the way we come to make these decisions, for the good of all.



Left Fist Up - A suggested hand sign for showing "Support" for a proposal.

## Guidelines

### For taking part in consensus decisions

- \* If you don't understand something, don't be afraid to say so.
- \* Be willing to work towards a solution that's best for everyone, not just what's best for you. Be flexible and be willing give something up to reach an agreement.
- \* Help create a trusting and respectful atmosphere. Nobody should be afraid to express their ideas and opinions. Remember that we all have different values, backgrounds and behaviors, and we get upset about different things.
- \* Explain your own position clearly. Be open and honest about their reasons for your viewpoints. Express your concerns early so they can be taken into account in any proposals.
- \* Listen actively to what people are trying to say. Make a deliberate effort to understand someone's position and their underlying needs, concerns and emotions. Give everyone space to finish and take time to consider their point of view.
- \* Think before you speak, listen before you object. Listen to other members' reactions and consider them carefully before pressing your point. Self-restraint is essential in consensus - sometimes the biggest obstacle to progress is an individual's attachment to one idea. If another proposal is good, don't complicate matters by opposing it just because it isn't your favorite idea! Ask yourself: "Does this work for the group, even

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# Guidelines

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if I don't like it the best?" or "Are all the our choices good enough? So does it matter which one we choose?"

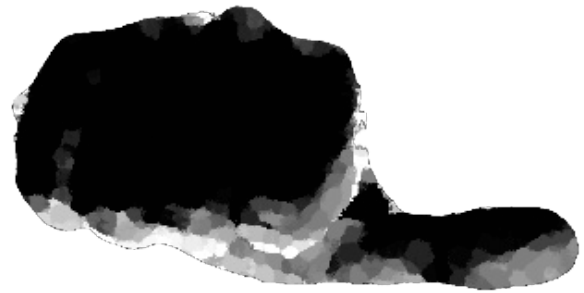
\* Don't be afraid of disagreement. Consensus isn't about everybody thinking the same thing. Differences of opinion are natural and to be expected.

Disagreements can help a group's decision, because with a wide range of information and opinions, there is a greater chance the group will find suitable solutions. Easily reached consensus may cover up the fact that some people don't feel safe, or confident enough to express their disagreements.

(From "Consensus Decision Making", [www.seedsforchange.org.uk](http://www.seedsforchange.org.uk))



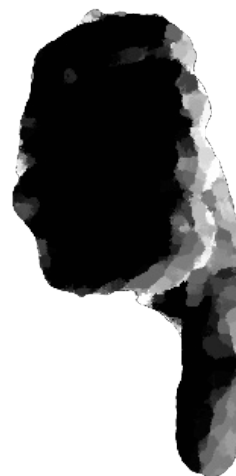
Thumbs Up - A suggested hand sign for showing "Agreement" with a proposal.



Thumbs Sideward - A suggested hand signal to demonstrate "Standing Aside" for a proposal.



Pointing Finger - A suggested hand sign to signify you have "Concerns" about the proposal



Thumbs Down - A suggested hand sign for "Blocking" a proposal, demonstrating complete disagreement with it.

People are taking the piss out of you every day. They butt into your life, take a cheap shot at you and then disappear. They leer at you from tall buildings and make you feel small. They make flippant comments from buses that imply you're not sexy enough and that all the fun is happening somewhere else. They are on TV making your girlfriend feel inadequate. They have access to the most sophisticated technology the world has ever seen and they bully you with it. They are The Advertisers and they are laughing at you. You, however, are forbidden to touch them. Trademarks, intellectual property rights and copyright law mean advertisers can say what they like wherever they like with total impunity. **Fuck that.** Any advert in a public space that gives you no choice whether you see it or not is yours. It's yours to take, re-arrange and re-use. You can do whatever you like with it. Asking for permission is like asking to keep a rock someone just threw at your head. You owe the companies nothing. Less than nothing, you especially don't owe them any courtesy. They owe you. They have re-arranged the world to put themselves in front of you. They never asked for your permission, don't even start asking for theirs.

**BANKSY**

Guerrilla street artist

I am not an absolute pacifist, because I can't rule out the possibility that under some, carefully defined circumstances, some degree of violence may be justified, if it is focused directly at a great evil. Slave revolts are justified, and if John Brown had really succeeded in arousing such revolts throughout the South, it would have been much preferable to losing 600,000 lives in the Civil War, where the makers of the war – unlike slave rebels – would not have as their first priority the plight of the black slaves, as shown by the betrayal of black interests after the war. Again, the Zapatista uprising seems justified to me, but some armed struggles that start for a good cause get out of hand and the ensuing violence becomes indiscriminate. Each situation has to be evaluated separately, for all are different. In general, I believe in non-violent direct action, which involve organizing large numbers of people, whereas too often violent uprisings are the product of a small group. If enough people are organized, violence can be minimized in bringing about social change.

## Howard Zinn

(1922-2010)

Historian, Playwright and Socialist

Philosopher